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SOME

REMARKS

OCCASION'D BY

The Rev^d. Mr. *Madden's*

SCHEME,

AND

OBJECTIONS

Rais'd againſt it.

By one that is no Projector.

Inſani ridentes Præmia ſcribæ. Hor. Epiſt.

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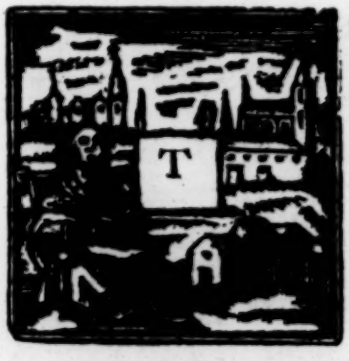

THERE is perhaps no one Man in the World that has a more fixt Averſion to Projects of all Kinds than I have. I have ſeen ſo many weak Heads employ'd on ſilly Schemes, which they have recommended to the World in order to ſerve it as they imagin'd; and ſo many cunning ones, who have ſet Propoſals on foot in order to deceive it and ſerve their own vile Ends; that I have entertain'd Prejudices againſt any the leaſt Appearances of ſuch Things. I am naturally perhaps a little too ſuſpicious in my Temper; and having, by a long Courſe of Obſervation, perceiv'd too much Occaſion given for employing all my Caution againſt thoſe wiſe Gentlemen who deal in theſe kind of Wares; I am often very much inclin'd to oppoſe them, as well as to diſtruſt them. The Truth is, the beſt of them have ſo lit-

tle Prudence, and the worſt of them ſo little Honeſty, in what they pretend to lay before the World; that one cannot be too careful in examining into whatever extraordinary Propoſal they offer to our Encouragement.

But above all things, when I ſee People pretend to wiſh others extremely well, and to be very ſollicitous for their Welfare and Happineſs; and, at the ſame time, (as the *Jeſuites* ſerve the poor *Indians*) while they promiſe them Heaven, ſolliciting them to give them their Money; I am not only apt to grow jealous, but a little angry too into the Bargain, and look on them as a ſort of Beggars, who, while they are bawlling out the Love of God, and lifting up their Eyes and one Hand to Heaven, are endeavouring with the other to pick your Pocket and get away your Purſe from you. I am tempted to ſhew a little more than ordinary Roughneſs to ſuch ſort of Vermin; and, as I have a very delicate Senſe of being either flatter'd or cheated out of my Money, I generally turn a deaf Ear to them, and clap both my Hands, like a *Dutchman*, into my Pockets, to ſecure the few Pence I have honeſtly got in them, more for my own Service and my Family's, than the Uſe of others.

From this way of thinking and acting, it happen'd, that when I firſt got a Sight of the Propoſal for the Advancement of Learning in *Dublin*-College, I repuls'd the Meſſenger that brought it with a good deal of Rudeneſs, and for ſome Days would not ſo much as offer to look into a Paper, which profeſt ſo ridiculous a Deſign, as to wheedle every honeſt Gentleman in this Nation, out of as much Money as the Propoſer poſſibly could get from him. I knew very well I had more deſirable and prudent ways of making uſe of it, than giving it in uncertain Charities, and above all to charitable Propoſals; and as I had an Eſtate in my View, I wanted to purchaſe; and two or three Children, whoſe Fortunes I had a mind to double: and well remembring the wiſe Remark of the Apoſtle, *He that provides not for his Family, is worſe than an Infidel,*

fidel, I judg'd it equally a Sin and a Folly to look into a Book, that might poſſibly convince me I ought to give a little of my Money, to leſs adviſable Deſigns than thoſe I had in my View—— It happen'd indeed unluckily, that tho' I would not read the Book my ſelf, one of my Neighbours and Friends who had not ſo much Caution, was ſo prodigiouſly miſled by it, as to reſolve to give a couple of Moidores to it himſelf, and endeavour to get as many of his Acquaintances as he could, to act as ſillily as he had done. This engag'd me into ſeveral violent Diſputes in Defence of my dear Money, which I had kept up ſo long and ſo carefully, and was therefore (tho' I was by no means a ſtingy griping Wretch, yet I was) a little loth to part with too readily; and as my Neighbour was as warm and as eager as I was, it occaſion'd our having many extraordinary Conferences as to the Uſe and Expediency of the Deſign in general, and the particular Means and Methods that were to be made uſe of to further it. In order to ſecure my Money with the better Grace, I went into all Companies I could, and eſpecially to thoſe ſort of Gentlemen who were remarkable for giving nothing and getting a great deal, in order to furniſh myſelf with all the Objections I could againſt my Neighbour's Arguments, and the Propoſer's *Scheme* to make People learned and virtuous at my Expence, which I plainly ſaw would take ſomething out, but would never bring ſix Pence into my Coffers.

But I will not detain my Reader with a long Detail of all our ſeveral Converſations, and the Vexation they often gave me to ſee my Arguments and Objections in my own Defence, and againſt the *Propoſal*, detected and overturned: I ſhall only in brief acquaint him, that at laſt I was forc'd to ſubmit and become full ſore againſt my Will, not only a Convert to my Neighbour's Opinion, but to promiſe to confirm my Converſion by a moderate Subſcription.

As I conceive many People who, like me, are neither ſtingy nor avaritious, tho' they hate Projects and ma-

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nage their Fortunes, may be in the very Circumſtances which I labour'd under, I was no ſooner convinc'd that I had been in an Error, than I determin'd I would both own it my ſelf and endeavour to open the Eyes of all others, who were ſtill in the ſame Situation in which I had been. And I came to this Reſolution not only from the full and entire conviction of my own Mind, and an inborn love of Truth, which ſooner or later will prevail on every honeſt Spirit; but becauſe I had once actually reſolv'd to publiſh a very ſevere Satyr againſt the *Propoſal*, and make an Apology for my own cloſe wary Temper, by expoſing (as far as I could make Objections my ſelf or pick them up from others) both the Method and Means that the Scheme had laid down, as uſeleſs, or ſilly, or unneceſſary, or hurtful, or any thing but expenſive, which I reſolv'd not to ſay a Syllable upon, for a very good Reaſon, which I need not tell the Reader. Now, I no ſooner ſaw my Error, than I reſolv'd to turn my Pen and Thoughts to a more candid way of proceeding, and the more, becauſe I think there are few Places in the World where Malicious Writings are ſo univerſally approv'd and encourag'd, with ſo little Wit or Learning, or even Meaning and common Senſe to recommend them, as in this honeſt and famous City.

How far vile Libels of all ſorts have long infeſted this Town, is but too well known; how infamous they have been for the moſt outragious Ill-nature and Malice, the moſt daring Scandal, and the moſt profound Dulneſs, is notorious: And as ſome Eſtimate may not unfairly be made of the Genius and Spirit of any People by their Productions of this kind, ſo it muſt be confeſs'd, that what our Preſs often throws out in this way, may well give very bad Impreſſions of the Senſe and Manners of too many amongſt us.

In ſo diſagreeable a Proſpect, when my Eyes were once opened and began to ſee Things in another Light, it was infinite Relief to meet any thing that intimat-

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ed good Nature, good Senſe, a Love for Virtue, Religion and good Letters, and the publick Welfare of Mankind. And I really by degrees became ſo much delighted with both the Propoſal and the Eſſay wrote upon it, as two very remarkable Inſtances of this Sort, that I cannot forbear congratulating my Country now, that there are in it two ſuch Spirits as the Author of the Propoſal and the Writer of the Eſſay occaſion'd by it; and I can now ſincerely thank God, that I live beyond all my Expectation to ſee the Day, in which one Heart can be produced ſo abounding with ardent Zeal for his Country's good, as the Man that offers ſuch a Part of his Fortune for its Service, and another that can recommend it, with ſo diſintereſted, ſo candid, and ſo clear a Spirit.

I dont here by any means undertake to vouch for, and juſtifie the Author of the Eſſay in every thing that in the mighty warmth of his Zeal he has uncautiouſly ſaid; in my Opinion, in ſome Things, he has gone a great deal too far; however, as it is an honour to the Propoſal that it has been ſo heartily recommended by ſo honeſt and able an Hand, ſo I am perſuaded, that the candour of Heart he muſt be Maſter of, will make him earneſtly to wiſh, that neither the *Propoſal* or its Author, ſhould in the leaſt Degree ſuffer or be anſwerable for any leſs guarded expreſſions, that thro' the ardency of his Zeal have fallen from him: But to return,

I have thro' a long Life lamented over this poor Nation, as in a very unpromiſing if not hopeleſs Condition, from a moſt ſhocking abſence of publick Spirit among us.

This, I am now fully convinc'd, prevails in the People of this Iſland to ſuch a Degree, that he who ſets himſelf to recommend the giving up a private Advantage to the *publick Good*, muſt expect to be laugh'd at, or look'd upon as an Hypocrite, that talks magnificently of a Doctrine, that he would not practiſe; and he into whoſe Heart God ſhould put it, in his Life-time to offer any thing out of his private

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and not abounding Fortune to the *Publick Service*, is in danger of being made a Jeſt; he runs a Hazard of being looked on as poſſeſſed of ſome conceited romantick Notions, or an inſolent Ambition of ſetting himſelf above the reſt of the World, nay 'tis well if he be not regarded with an envious Eye, and malign'd for that which deſerves the higheſt Praiſe.

Tho this was once my own way of thinking, yet I am now clearly of Opinion, that as ſlightly as we regard it, this is a ſad State of Things; for I am now fully perſuaded there is not any Point more confeſs'd and allowed, (among all who have in the leaſt conſidered, as I have carefully done of late, the Nature of Things, or the Hiſtory of Nations,) than that a Country in which a publick Spirit prevails, muſt flouriſh, as the Abſence of it muſt render any People poor and contemptible, and at laſt bring them to Ruin.

If we look (for example, as I was perſuaded to do) into the Hiſtory of antient *Greece* or *Rome*, what occurs more evident to Obſervation, than that thoſe States roſe and grew diſtinguiſhed, juſt in proportion as the glorious Spirit of true Patriots prevail'd among them; and that they declin'd and ſunk, as the ſelfiſh deſigns of narrow-minded Men, of Demagogues or Tyrants, for their private Intereſts, took place.

This is ſo manifeſt, that it wou'd be as impertinent as endleſs to go about to prove it by Inſtances; for what can be more evident from the very Nature of the Thing? Publick Spirit takes place in any Nation where the generality of the People (collective or repreſentative) are ready upon all Occaſions *that offer*, to give up, in each particular Inſtance, every Man, his own Gain, or private Advantage, or the Advantage of any particular Sett of Men, to the Good of the whole Community.

When the Welfare of all (as infinitely the greater Good) is prefered in moſt Men's Thoughts and Actions, to the little mean Advantage of private Intereſt, and the Gain of particular Perſons; and when thoſe who

who have it in their Power to ſerve their Country, are ſollicitous to diſcover what may contribute to make it thrive, and are ready to lay hold of and put their Hands to every thing that will probably help to make it flouriſh.

Now what is more evident, than that where this is the Caſe in any Nation, ſuch a People muſt, humanly ſpeaking, proſper; as on the contrary, where every Man is ready, whenſoever he has it in his Power to ſacrifice the Good of the Community to his own little private Intereſt, or to the Intereſt of his particular Friends; what muſt be the Conſequence, but that a State in which this is the Caſe, muſt become a prey to the baſeſt of Men, who, (provided they can fill their own Purſes) not only neglect, but are ready to ſell the deareſt Intereſts of their Country. I will put this in the ſame Light to the Reader which proved moſt convincing to my ſelf.

A Nation is to all intents and Purpoſes nothing elſe but a large Family; and if we conſider it in this View, it will be very eaſy to ſee the Importance of what we are here advancing.

Suppoſe then two large Families, in one of them, thoſe who compoſe it, (every Agent for it and Servant in it) are all ſollicitous for its Credit, its Honour and Welfare; and in their ſeveral Ways faithfully diſcharge their Truſts, whilſt no one imbezzles any thing to his private Advantage.

In the other, every Perſon concern'd, is ſtriving who ſhall purloin moſt for himſelf, and filch and job it for his Hangers-on and Followers.

What a mighty Difference will there be between theſe two? In a Word, the one muſt neceſſarily decline, as faſt as the other will riſe in Credit, Figure and Wealth.

How ſtrangely different are our Notions of theſe Things, from thoſe which fir'd the Breaſts of the antient *Greeks* and *Romans*: If we look into their Works, (as I lately have done) we ſhall find infinite Proofs of this evident Truth, but to avoid prolixity, I ſhall

only point out two particular Inſtances of their Sentiments on this Subject from *Rome* and *Athens*, tho' there are few great Spirits among them which have not ſpoke and acted in the ſame Manner, on a thouſand Occaſions. *Tully* in his Book of Duties, ſpeaking of the Nature of human Societies in general, has theſe admirable Words, *viz. Omnium ſocietatum*, &c. In *Engliſh* thus, *viz.* 'Among the ſeveral Sorts of ſo-'cial Engagements, there is no one more amiable or 'more dear, than that which is between every one 'of us and our Country: Dear are the Ties to Pa-'rents, Children, Kinſmen, and our Friends, but 'our Country, at once comprizes all that's dear; for 'its Welfare then, what good Man would ſtick to 'ſacrifice even his Life, could he by his Death ſe-'cure to it any conſiderable Advantage?

Thus ſpoke the Eloquence of *Rome*; and he that was no leſs diſtinguiſh'd at *Athens*, in one of his *Phillippicks*, ſays, That as all Men know, what the Attachments are between Parents and Children, and how dear the Tie is, ſo every one ſhould hold himſelf the Father of his Country.

But as this Spirit, as we obſerv'd before, runs thro' all the Writings, and indeed the Lives and Actions of the *Greeks* and *Romans*, we need only add, that upon theſe Principles they formed their Thoughts, their Words, and all their glorious Conduct; and thus ſmall Cities grew from the loweſt Beginnings, to enjoy, or to diſpute the Empire of the World.

But let us not talk as if we aimed at Power; let it be the utmoſt of our Ambition to act as becomes Men and Chriſtians, to ſhew that the *Proteſtants* of *Ireland* are a worthy Part of the King of *Great Britain*'s Subjects, and that in no reſpect they ſhould be thought a People different from the *Engliſh*; for as they came out from them, have the ſame King and the ſame Intereſt, ſo I think they ſhould ever be conſidered as the ſame People.

But to return: The mighty importance of a public Spirit, is ſo manifeſt, that I ſhall inſiſt on it no long

longer than to obſerve to the Reader, what appeared moſt evident to myſelf, That as Selfiſhneſs is really the Root of all Vice, ſo it never appears in ſo aggravated and vile a Light, as when it acts remarkably to the Prejudice of a vaſt Community, from which thouſands of thouſands derive all the Benefits and Advantages of this World, that living in Society can give: and on the other hand, as a general Benevolence to Mankind is the known Principle of all Virtue whatſoever; ſo it never appears ſo amiably, as when it exerts itſelf (even to the Prejudice of the Perſon poſſeſſed of it) for the Good of millions; and that not confin'd, in the Deſign, to the preſent Age, but, in the Nature of it, to be deriv'd to lateſt Poſterity.

Taking it therefore for granted, That all who have it in their Power, are ready to ſhow a Publick Spirit and a ſincere Concern for the Good of their Country; that they are ready (tho' not ſworn) to perform the Oath which the Youth of *Athens* always took, when they enter'd the twenty-fifth Year of their Age, (*viz.*) *That they would not leave their Country in a worſe, but in a more improv'd Condition than they found it.*

Taking this for granted, I ſay, (without examining ſo carefully now into it as I lately did) I ſhall proceed to enquire, Whether, as Matters now ſtand, our Publick Spirit can poſſibly exert itſelf, in ſo important an Inſtance, as the putting the Education of our Youth on a better Foot than at preſent it ſtands on, in ſome Caſes?

That the Education of the Youth of any Nation is the main Source from which it muſt principally derive its Welfare or its Woe, is a Point that need not now be inſiſted on: It is allow'd by all.

What principally makes the Difference between Man and Man? Is it not the Information, the Example, the Company he has had; the Opportunities he has met with, of ſeeing and knowing Men and Things, eſpecially in his younger Years? Doth not the Importance of any Nation depend on the Men of which it is compos'd? Whatever then principally diſtin-

guiſhes Men, muſt principally diſtinguiſh Nations from one another.

Taking this therefore for granted, I haſten to that, which, above all things, calls moſt loudly for our Attention: For all who have the leaſt Regard for their Country, all who have any degree of Publick Spirit, muſt ſee, that they cannot at this time poſſibly exert it, in any Inſtance of ſuch vaſt Importance, as the contriving Methods that may heighten and improve the Education of our *Univerſity*.

Such are the Effects of their being placed in a great City, That all that the beſt Statutes, and even the beſt Execution of them, can do, will be vain, unleſs ſomething be done that may, in ſome ſort, ballance the Miſchief that ariſes from the Contagion of a great and populous Town, in which they are ſituate.

I ſhall not enter into Particulars: It is but too notorious, that this is our Caſe. Muſt not therefore all but our Enemies, thoſe who wiſh to ſee us poor and weak, vicious, ignorant and contemptible, and every Day to grow more ſo; muſt not all but *Papiſts*, or the Adverſaries of all Religion, Learning and Virtue, rejoice to put their helping Hand to any approved Methods, that promiſe remarkably to remedy theſe crying Evils: To any thing that may give good Ground to hope, that our Poſterity, who ſhall riſe on the Publick Stage in ſucceeding Generations, may be more able, more induſtrious, and more virtuous, than too too many of the preſent Age appear to be?

And here let no Man imagine, That I intend to ſuggeſt, that the *College* ſuffers from the Male-adminiſtration of the preſent Governors; on the contrary, I do here profeſs, That I think they faithfully execute the Statutes they have: What I wou'd maintain is, That any conſiderable Improvement of their preſent Regulations is of ſuch great Importance, that any *Propoſal* that enſures it to us, ſhou'd meet with univerſal Encouragement and Aſſiſtance.

That

That the *Propoſal* for promoting Learning in the College of *Dublin* by Præmiums is of this ſort, is, I think, beyond Contradiction; nay, I have not of late met one, (and I have talk'd with great Numbers about it) that did not allow, that no *Scheme* has ever yet taken place for the Encouragement of Youth, ſo likely to rouze them to Induſtry, and ſpur them on to the utmoſt Lengths they can attain to, as this Method of propoſing Rewards, to be diſtributed every Quarter, in Publick, to thoſe who diſtinguiſh themſelves for Induſtry, Regularity and Scholarſhip.

And as this is manifeſtly the Senſe of all that have throughly conſider'd this *Propoſal*, as I have done, (to examine if it really deſerv'd my Contribution:) So the Provoſt and Fellows have declar'd their full Approbation of it; and (as I am told) have, in Form, returned their Thanks to the Gentleman who has ſet it on foot, as, indeed, I am now convinc'd he well deſerves, eſpecially from them, the utmoſt Aſſiſtance they have, or can give him.

They are, by their Experience and Way of Life, peculiarly qualify'd to judge of the Uſefulneſs and Neceſſity of any thing of this ſort: They have, by Order of their Board, enter'd in their Regiſtry, declar'd their full Approbation of the *Propoſal*, as a Thing which wou'd be of the greateſt Advantage to the Youth educated in their Society, and thro' them to the whole Kingdom.

And as this is therefore as much the Act of their Houſe, as an Act of Parliament is of the Nation; ſo it is the beſt Proof they could give the Publick of their deſiring the Concurrence of the World, and that they wou'd aſſiſt it with their Subſcriptions, as the Provoſt and Fellows have generouſly done.

This therefore muſt give it unqueſtionable Weight; and, indeed, the *Scheme* doth, by its own ſterling Truth, ſo evidently recommend itſelf, (when examin'd) to the common Senſe of Mankind, that it ſhould ſeem ſuperfluous to ſpend much Time in ſhewing its Uſefulneſs.

But tho' the *Propoſal* be allow'd to be, in the general, a Thing exceedingly uſeful and neceſſary to the Welfare of our Country; yet it may, perhaps, be ſaid, That in our preſent Circumſtances, it is not altogether well judg'd.

As to our particular Circumſtances at this time, it may, and, I know, has been urg'd, That 2400 Pounds is a Sum of Money that cannot be expected, in the way of voluntary Contribution, from a Nation ſo poor as ours is at preſent.

Here I muſt own, That I never heard this Objection ſtarted, but once, by any; tho' I have been told, it has been often urg'd by ſome ſmall Calculators in Political Arithmetick: and tho' I can hardly perſwade myſelf to ſuppoſe any Man ſo weak as to inſiſt on it; yet, that I may not omit any thing like a Difficulty, that may occur, and one that once ſtuck with me, I ſhall only beg leave to mention two remarkable Facts, which, I think, as they weigh'd greatly with myſelf, may put this Matter in as good a Light to the Reader, as any thing I can ſay will do.

About a hundred and thirty Years ſince, (near ten Years after the College of *Dublin* was ſettled, by Charter, from Q. *Elizabeth*) the Gentlemen of the Army then in this Kingdom, vaſtly to their Honour, without any Aſſiſtance from other Bodies of Men, advanc'd the Sum of 1800 Pounds, for the purchaſing of Books for the beginning of a Library in that College.

The famous *James Uſher*, who was afterwards Arch-Biſhop of *Armagh*, (being then a Fellow of this Society) was the Perſon employ'd to lay this Money out to the beſt Advantage in *England*.

At this time there was not, upon the *Iriſh* Eſtabliſhment, above 5500 Foot and 500 Horſe; and every one knows, that 1800 Pounds, at that time, was equivalent to much more than double that Sum at preſent.

The other Fact has a very near Relation to this already mention'd, but is rather ſomething more extra-

ordinary.

traordinary. About forty Years afterwards, another Sett of Military Men, (and what makes it more ſurprizing) the Officers and Soldiers of *Cromwell*'s Army, advanced the Sum of two thouſand two hundred Pounds for the Library of the ſame Primate *Uſher*, and theſe two Purchaſes make the Bulk of the Books that our College is poſſeſt of at this Day.

And now what a Reproach would it be to all Orders and Degrees of Men among us, but eſpecially to thoſe who have any Pretenſions to Letters, or any conſiderable Intereſt in this Country, if but a moderate Body of Soldiers ſhall be found to have done more for promoting Learning and Virtue in this Nation, than the whole Nation will now do for themſelves? Let not our Poſterity have it in their Power, with the greateſt Juſtice, to throw the bittereſt Reproach on us, that for ought I know any, even the moſt unhappy Nation ever fell under. Shall an Army do more for us in this Way, in a Time of Anarchy and Confuſion, than we will vouchſafe to do for our ſelves, and our Children in the moſt ſettled Tranquility, and under the happieſt Government? Shall even *Cromwell*'s Troops, in *Cromwell*'s Days, do more for propagating true Learning in *Ireland*, than all the Proteſtants in our divided Country will at this Time do for themſelves and their lateſt Poſterity? Good God! what Infamy would this be to any Nation? Infamy to be remembered till Time ſhall be no more. Had *Cromwell*'s Troop more true Kindneſs for this Nation than we have for our ſelves and our Poſterity? Or had they better Minds and more virtuous Souls among them than are to be found in theſe Days among all the Proteſtants of *Ireland?* If we do not exert our ſelves in an Affair that, I find, is now Confeſs'd to be of ſuch Importance to our Country, the World will eaſily know how to anſwer theſe Queſtions.

But there is the leſs Reaſon to inſiſt on this Point ſince I am now convinc'd, (and indeed it is univerſally known) that great Numbers of our Nobility and

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Biſhops, our Gentry and Clergy have already begun a generous Subſcription to eſtabliſh this uſeful Deſign, and probably few Perſons of any Fortune and Figure among us will fail to follow their excellent Example, unleſs where private Charities of their own, or the particularCircumſtances of their Families or Fortunes make it improper or inconvenient to them at preſent. It is true ſeveral People may probably refuſe their Subſcriptions, on Account of ſome Objections that are raiſed againſt the Propoſal; and to bring them over I ſhall here endeavour to ſet down all I ever met with, fairly and candidly, and anſwer them as *ſincerely* as I can; and try to ſatisfie others with the ſame Arguments that made me ſo entire a Convert as I am now grown.

To begin then with the weightieſt: I have argued my ſelf, and heard from others, that this *Scheme* is not ſo likely to anſwer the Ends it is deſigned for, as ſome imagine; that theſe *Præmiums* will not ſtir up our Youth to more Induſtry and Improvement in Letters, than already appears among them; and the Reaſon given, is, that this Society has, already in its Diſpoſal, as many Præmiums in the Way of Exhibitions, Scholarſhips, and Fellowſhips, as are ſufficiently proportioned to the Numbers educated in this Univerſity.

I have of late endeavoured to get the beſt Information I could of the true State of theſe Matters, and upon the whole, I am now convinc'd, it will appear very evident, that this Objection has no ſort of Ground. For firſt, It is notorious, that there are no Præmiums at all provided in this Society in a Caſe, which above all others, calls for Reward; which is this; It often happens that ſeveral worthy young Men of ſmall or no Fortune fit for Fellowſhips; it ſeldom fails, that ſeveral of them acquit themſelves ſo handſomely, that the World and the College gives them the Teſtimony, that they deſerv'd to have ſucceeded, if there had been Vacancies for them: And thus after having for ſeveral Years labour'd exceſſively; after having perhaps broke their Conſtitutions and loſt their Health; after having

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gone thro' a very publick, and a very ſevere Examination; after giving the cleareſt Proofs of excellent Parts, and excellent Literature, for want of Vacancies ſufficient, they are oblig'd to go out into the World broken hearted, without one Penny in their Pockets, or perhaps worſe than nothing; whilſt their only Hope under many ſad Reflections on their Condition muſt be their ſolliciting for a Country Curacy. Now the providing ſome Sort of Comfort for theſe poor young Gentlemen, makes a conſiderable Part of the *Propoſal:* So far therefore, this Objection cannot, in the leaſt degree, be pretended to affect the *Scheme*; nay, in this Particular, (we may obſerve by the by) it is evident, That in the moſt important Inſtance, there is a great Deficiency of Præmiums in this Society, occaſion'd by the ſmall Number of Fellowſhips in it; and I am pretty ſure that it will be found, That there is not one College in *Oxford* or *Cambridge*, where the Fellows are but the twentieth part of the whole Society, which is ordinarily the Caſe here.

As to their having in their Diſpoſal Exhibitions and Scholarſhips, ſufficient to render any Addition of Præmiums unneceſſary; I humbly conceive, that I am now, from good Reaſons convinc'd, it is as much without Ground, as the other part of the Objection appear'd to be. For it is evident, that thoſe Præmiums operate but twice thro' the Courſe of a Student's paſſing thro' this Society; whereas the Præmiums deſign'd by the *Propoſal* for the Under-graduates, muſt continually ſtir them up to provide for every one, of no leſs than ſixteen Examinations, which they attend before they take their *Batchelors* Degree.

And as thoſe Præmiums have their Effects but twice for that great Number of Years a Youth continues in the College, ſo there are alſo very many Members in this Society whom they do not influence at all, (*viz.*) Thoſe whoſe Parents are above looking for thoſe little Helps, for the carrying their Children thro' their Studies; and yet, I believe, that this Part of

the Society will be thought by the Publick to be of moſt Importance to it; as by the Fortunes they are born to, the Intereſt and Welfare of their Country, comes in a little time, to be devolved upon them.

But are not the Exhibitions and Scholarſhips Præmiums of great Uſe in this Society? Yes certainly. But then upon the very ſame Principle, the Præmiums recommended by the Propoſal are really more ſo; inaſmuch as thoſe influence but twice in that time, in which the Præmiums of the *Propoſal*, will influence, for ſixteen Turns; thoſe influence none but thoſe who want, Theſe will operate on all; not only on the Poor, but on the Rich, who are of moſt Importance to the Publick, and who above all Men need to be rouz'd to the Exertion and Cultivation of thoſe good Talents, which they often poſſeſs from Nature.

Beſides, if we would be ingenuous, (as I now am, and hope ever hereafter to be) it muſt be acknowledged, that it is a great Defect in the Exhibitions and Scholarſhips, conſider'd as Incentives to a continued Courſe of Study and good Behaviour; that from the Moment they are obtained, they ceaſe to influence for the remaining four or five Years, that a young Perſon generally goes on to enjoy them. From that time (unleſs they happen to think of ſitting for a Fellowſhip) they are little under the Influence of Fears or Hopes, with Regard to their Exhibitions or Scholarſhips.

For tho' perhaps ſome very few Inſtances may be given of Perſons ſuſpended or depriv'd for very groſs and flagrant Immoralities or Miſconduct, yet what is this to a continual Encouragement to extraordinary good Behaviour and Induſtry in Study?

Is there not an infinite Difference between a Puniſhment that falls very rarely on the notoriouſly undeſerving, and a Reward that falls four times a Year to the Lot of thoſe who are remarkable for acquitting themſelves in the beſt Manner? Doth not the one barely tend to reſtrain them from groſs and publick Enormities, while the other ſtirs them up to the very beſt Acquittal of themſelves that they are capable of. The one requires,

requires, that they be not ſcandalouſly immoral, the other continually puts them upon giving the ſtrongeſt Proofs of the moſt unqueſtion'd Merit.

But it is urged, that the Number of theſe Exhibitions and Scholarſhips (conſider'd as Præmiums) is very great in this Society; that there are ſeventy Scholarſhips, and thirty Exhibitions, and what need of additional Præmiums, where they are already ſo conſiderable?

I anſwer, That they have (it is true) a conſiderable Number of theſe Helps to carry thoſe who have ſmall or no Fortunes thro' their Studies; but there never are more of them to be diſpoſed of in one Year, (among all the vaſt Number of Under-Graduates) than are found in the ſingle Claſs that in that Year takes the Degree of Maſter of Arts; and this Number ſeldom exceeds in one Year ſixteen or twenty, to be diſtributed among all the Four numerous Claſſes of Under-Graduates; whereas the Propoſal intends ſixteen Præmiums, beſides treble the Number of Certificates (generally of a more influencing Nature than the others) to be diſtributed among Rich and Poor four times in every Year.

But I know further, that it is ſaid; why ſuch Addition of Præmiums, for anſwering well at quarterly Examinations; are there not already Incentives ſufficient to engage the Scholars to take Pains for them? Is there not conſtantly an Account given pretty publickly in the Hall, how every Man anſwered every Examination? Are not the Studious and well lettered praiſed, and the Idle and the Ignorant cenſured, cautioned, turned down to the Bottom of their Claſs, or even to the next below them? Is not this ſufficient?

I anſwer as my Neighbour anſwer'd me, by no Means; theſe Things do much good it is certain; and perhaps are of as much Uſe, as moſt of the other Regulations of this Society put together, though I think they have ſeveral very good ones; but for that very Reaſon they call upon Us, to improve them to the utmoſt that the Nature of ſuch things will bear; ought not all ſort of Means that are found remarkably uſeful to any neceſ-

ſary End, to be carried to all the Lengths of Perfection they are capable of?

My Friend made uſe in this Caſe of a very parallel Inſtance; Linnen Manufacture (ſaid he, for Example) was found to be a Commodity that brought great Advantage to this Nation, it was well ſuited to our Circumſtances, and as far as it had been try'd it had ſucceeded well; wou'd it not have been thought wonderful Reaſoning if any Man had ſaid thirty Years ago, we gain Thirty Thouſand Pounds *per Annum* by this Manufacture? This is ſufficient Profit upon this Article, let us cultivate another Branch of Trade. How many Millions had been loſt to the Kingdom, if ſuch wonderful Conduct had taken place?

And is not their Reaſoning equally abſurd, who allow indeed quarterly Examinations to be the moſt ſucceſsful Regulation imaginable in this Society, and yet ſay we have Benefit enough from it, we'll have no more?

But where is the Need of extraordinary Rewards for the ordinary Duties of the Place?

The Scholars are obliged to attend Examinations by the Statutes, and they have their proper Rewards and Puniſhments already aſſigned them; if you think of additional Præmiums, put them upon additional Exerciſes; give your Rewards at certain times, to the beſt Copy of Verſes or the beſt Oration, given in, upon a common Subject.

This is ſo near a-kin to the former Objection, that it hardly deſerves an Anſwer; it being the turning our Endeavours for Improvement from a try'd ſucceſsful Method, into another Channel; and refuſing to have more Benefit from that which already gives us much, and is manifeſtly capable of giving vaſtly more.

But ſince it is made a Queſtion, and one I found neceſſary to have anſwered to my ſelf, let us a little conſider which is moſt likely to be more extenſively productive of Good; Præmiums for Examinations, or Præmiums for Verſes and Orations?

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Here we muſt remember, that the Good aim'd at on both ſides, is allow'd to be the promoting of Induſtry in Study, and conſequently of that Regularity of Manners, Sobriety and Proficiency in Knowledge, which are generally found in the truly ſtudious.

Now we need only appeal to common Senſe, as my Friend did, to judge which is the more likely to engage our Youth to more uſeful Induſtry, the making of a Copy of Verſes, or an Oration now and then, or the preparing for a Trial in Morality, natural Philoſophy, in Logicks, *Latin*, *Greek*, and in writing *Latin* Proſe or Verſe beſide?

Who ſees not, that one Scheme encourages, but the ſmalleſt, and perhaps leaſt uſeful part of the other? Whilſt the *Propoſal* encourages that and vaſtly more.

Who ſees not that the one tends to encreaſe that which we have long had too much of, the wretched Itch of writing bad Verſes, and to propagate a Mediocrity in that Way, which of all Mediocrities is the moſt contemptible? To encreaſe that Humour, which has notoriouſly ſpoil'd many Men of good Talents, by their imagining themſelves Poets, when they might have been very uſeful, if that Imagination had not ruined them.

From the Moment a Man fancies himſelf a Poet, he looks on himſelf as a Wit; and a Wit is one that muſt be above common Rules and taking Pains; he muſt be a Man of Pleaſure, that is, he muſt be idle and vicious, and we know how far the reading of our Poetry will contribute to make him ſo: Theſe Men of Wit, who are to run away with all our Præmiums, muſt ſtrike out their Performance in a few Hours, or a Day or two at fartheſt; whilſt ſo many Weeks are not ſufficient to prepare a Man to acquit himſelf handſomly in an extenſive Examination.

But beſides this, who cannot with half an Eye obſerve the extreme Folly and Abſurdity of making theſe two Schemes to claſh with each other?

I have been lately informed, that writing in *Latin* Proſe or Verſe, or both, is always part of the Trial at quarterly

quarterly Examinations. What hinders then (if it is not thought proper to prohibit Boys the writing of Verſes) but that the two Deſigns may be thrown into one and amicably united? Let a Subject be given out the firſt Day of every Term for the enſuing Examinations, and let thoſe who upon the whole Trial have the beſt Judgments, enjoy the Præmiums; provided, that if at any time it happens, that there is a Competition between a good Anſwerer who writes indifferently, and a Poet who writes well and anſwers ill, the former never fails to have the Preference. But the Provoſt and Fellows are certainly the beſt Judges of theſe Matters; and as the *Propoſer* has entirely ſubmitted the particular Appointment of thoſe things to their Prudence, they will no doubt ſettle every thing in the beſt Manner.

But I have met with, and indeed urg'd my ſelf, another Objection, which tho' I find grounded on a very falſe and weak Foundation I will not omit, and that is, the Fear that the Fellows will be partial to their Friends or Pupils, in diſtributing the Præmiums.

But ſurely this will never enter the Heart of any Man, who calmly conſiders the ſolemn Declaration they give under their Hands in each Certificate, of rewarding only the beſt Anſwerers, without Favour or Affection. A Declaration almoſt equivalent to an Oath, and which they repeat every Examination, and in every Certificate. Beſides, when they are elected Fellows the following Words are part of their Oath; *Whatever I ſhall undertake in the Adminiſtration of any Matters that relate to the Service of the College, I will faithfully diſcharge:* Words which are as ſtrongly binding on their Conſciences as can be, and effectually ſecure their acting and judging impartially, as Fellows, in this and all ſuch Affairs.

We truſt our Lives and Fortunes, and all that is dear to us, to the Oaths of our Countrymen on Juries, and often to the meaneſt Freeholders; and ſhall we not truſt the Diſtribution of ſuch ſmall Præmiums, ſuch little Matters of Diſtinction, to Men of Honour and Truth, to Men choſen out of the Society for this very Purpoſe, for their Virtue and Learning, to Gentlemen, to Scholars

lars and Clergymen? Shall we doubt of their Integrity ſo ſolemnly engaged, and at the ſame time ſo little endanger'd, ſo ſlightly tempted to act ſo unworthily by ſo poor a Conſideration? But the Truth is, I have found this Objection has been ſo univerſally deſpiſed and laught at wherever it has been offered, that it is too ſilly to deſerve our Notice, could I have prevail'd on my ſelf to leave any one unmention'd which I could hear or meet with, or which I ever inſiſted on (tho' in the ſlighteſt manner) my ſelf.

But further it has been ask'd; as the Provoſt and Fellows are the beſt Judges of the Uſefulneſs of a Deſign of this Sort; What have they done as to the main Point? What Example have they given? What Steps have they taken for the raiſing a Fund to carry on the Deſign?

I have enquir'd, and do find that both the Provoſt and Fellows have ſet us a good Example, by giving generouſly out of their own Pockets towards it; and tho' they have not thought it Proper at this Time at leaſt, to appropriate any Part of their Revenue for the carrying it on, or to require every Youth to pay a Shilling at each Examination towards the raiſing the 80 *l.* thought neceſſary by the Propoſal, yet they have actually ſettled a Fund for it that will give it Life; ſo that now it ſeems a proper Time to look Abroad, and ſee what we are to hope from our Nobility, Gentry and Clergy, from all who have a ſincere Regard for their Country, Religion, Virtue and good Literature.

But here upon the mention of the Fund, they have provided for the ſetting of this Deſign on Foot, it may be neceſſary perhaps that it be known, that it is rais'd by every Youth paying eight Shillings upon his Admiſſion into the College, in order to his having a Title to the benefits of the Scheme; they that refuſe the eight Shillings, being declar'd for ever incapable of a Præmium in that way.

But inaſmuch as this is a Sum that falls ſhort of what is neceſſary, and as it is plac'd on too precarious a Foot, to get a little more Light into this Matter; let us conſider;

ſider how far the Propoſer may be reaſonable in deſiring them to appoint ſome ſmall Part of the College Revenue which ariſes from pecuniary Puniſhments towards the Support of this Scheme, for promoting of Studious Indſtury by Præmimus.

I was inform'd with ſome Pleaſure, before I became a Friend to this Scheme, that moſt of the Governours of this Society were of Opinion, that this Branch, and all their Income is ſo appropriated by their Statutes, that they are not at liberty to Aſſign a Part of it to any purpoſes, not expreſſly mentioned, except thoſe that may be deemed Neceſſary to ſuch a Houſe. By Neceſſary, they mean ſomething much wanted for the better *Oeconomy* and Management of the Affairs of the Houſe, as eſtabliſh'd by the Statutes; ſuch as the appointing a new Servant or Officer, repairing an old, or the carrying on a new Building, Garden, *&c.*

Now I have taken ſome Pains in conſidering their Statutes with regard to this particular Queſtion, and have conferr'd with ſome that are beſt Judges of Matters of this ſort, both former Burſers, Lawyers of note, and others.

I think therefore, that I may preſume to ſpeak upon the Matter; It is certain then, (and I hope I ſpeak with a moſt unbyaſt Heart upon it) that the Statutes have mentioned the Members and Officers of this Society, they have aſſigned them their reſpective *Salaries*, and *directed*, that, if at any Time the Rents of the College-lands are rais'd, thoſe Salaries ſhall be rais'd alſo, according to the firſt ſettled Proportion.

By theſe Means ſay they, every Encreaſe of Rent is the ſettled Property of the ſeveral Members of this Houſe, which cannot be alienated to any purpoſes, not mentioned *in the Statutes*, (except thoſe which are here call'd Neceſſary) without Injuſtice to thoſe, whoſe Property is as they ſay, alienated.

This difficulty is here ſtated in its full Force, nor ſhall I endeavour to ſhake it, by averring that many who have formerly been Burſers, and others who were once

once for ſeveral Years, or are actually now Fellows of the College; think it of no ſort of Weight, and that ſeveral eminent Lawyers who have been advis'd on, are of the ſame Opinion. I will rather Treat it fairely like an Argument, and in that Light I will venture to ſay, that I humbly conceive it will appear abſurd to unprejudiced Senſe (as I own it now does to me) to make a difficulty of it in this Caſe, if we conſider the following Particulars, which occaſion'd my altering my firſt Opinion.

Firſt, It is manifeſt to any one that looks into the Statute, where this buſineſs of Augmentation of Salaries is ſettled, that the Income there intended to be appropriated, is only that which ariſes from Lands, Tenements or Houſes; This I believe will be the Opinion of any Perſon that will examine that Paſſage which is printed at the bottom of the Page. †

Now we know that there is a yearly Fund ariſing from the Puniſhments (as they are call'd) inflicted on the Idle and the Irregular, which amounts to a very large and conſiderable Sum; and the only Direction in the Statutes concerning this Money is contain'd it theſe few Words, (*viz.*) *In communi ciſta deponatur et cedat in communem uſum Collegii*, Let it be put in the common Cheſt, and be applyed to the general Service of the Houſe.

Now let common Senſe judge, whether this Money is by the Statute ſo appropriated, as that it ſhall be deemed Alienation of it, if it be applied even to the moſt efficacious furthering of the grand ultimate End,

† Si autem reditus Collegii poſthac eo uſque creverint ut ratio de augendis Salariis iniri poſſit; Volumus et Statuimus ut habita proportione ad ea quæ jam poſita ſunt Augmentum fiat per Præpoſitum et Majorem partem ſociorum ſeniorum, et ut hæc intentio de augendis Salariis meliorem ſortiatur effectum, Volumus et mandamus ut in omnibus dimiſſionibus TERRARUM AUT TENEMENTORUM, DOMUUMVE ad firmam, Statuta Regni noſtri Hiberniæ obſerventur, nempe ut medietas juſti valoris Terræ ſeu Tenementi cujuſcunque quod dimittitur, Reſervetur Collegio nomine Rentæ, inter Proventus annuos et ſolvatur Burſario annuatim à Tenente in uſum Collegii.

for which this and all ſuch Societies were founded, (*viz.*) the Propagation of Religion, Virtue and good Literature in the College, and conſequently in our Country.

Is any thing uſeful or neceſſary to ſuch a Society as this (in any proper Senſe of the Word) that doth not ſome way or other tend to promote theſe great Ends? And muſt not every thing be accounted ſtrictly ſpeaking, more neceſſary to a College in proportion as it is found more effectual for the furthering ſuch Purpoſes?

Muſt not thoſe things which are found moſt immediately to tend to the producing thoſe bleſſed *Effects*, *be deemed to be above all others*, for the general Service of an Univerſity; doth this Propoſal tend, effectually to promote thoſe happy purpoſes? Is it for the general Service of the College, and ſhall not any part of the Puniſhment-money be applied to it?

Shall the Application of it to a *Garden, a Bowling-green or a Plantation*, be deemed neceſſary and uſeful to ſuch a Houſe, and the giving it to the Increaſe of learned Induſtry, of Virtue, good Senſe and good Manners in the ſame Society, be accounted Unneceſſary, Uſeleſs, or even Miſapplication and Alienation?

I am, I own, fully perſuaded that the natural Juſtice, the Propriety, and the Reaſonableneſs even upon the Statute, of applying ſome part of the Money that ariſes from the Puniſhments of the Idle, the Vicious, and the Ignorant, to the Reward of the Studious, the Vertuous, and the Knowing, will ere long occaſion it's being ſettled by the Governours of that Houſe, who are not only obliged but inclined to have the Good of it more at Heart than any other Set of Men whatſoever.

But further it is ſaid, that this Scheme is capable of Improvement in ſeveral Particulars.

Firſt, It is thought not the beſt Management, that there is no Proviſion of *Præmiums* for Batchelors.

Secondly, It is judged wrong, that each *Præmium* ſhould be neceſſarily confin'd to a reſpective Diviſion, when it may eaſily happen that the three beſt Scholars in any Claſs, may be found in one Diviſion.

Thirdly.

Thirdly, That by the Scheme, too much is deſign'd for thoſe Candidates for Fellowſhips, who are found deſerving, and are diſappointed.

Now theſe and ſeveral other Objections of the ſame ſort, ſeem to me to be moſt effectually and abſolutely taken away by obſerving, that the Propoſer has entirely ſubmitted the Scheme to the Regulation of the Governours of the College; and they will (no doubt) take in the Advice of the Heads of the Church, and the Viſitors of the Univerſity; who as they are, as to their Authority and Capacity perfectly equal to the Work, ſo they will, no doubt, ſettle this Affair in the very beſt manner, as to every Particular.

However, there is one thing which my Friend urg'd to me, and that ſhould be conſidered by others; which is, that it is plain the Propoſer was not at liberty to recommend as many Præmiums as in ſuch a Caſe might be wiſh'd for; could he have reckoned upon as large a Fund as might be neceſſary, I think there's little reaſon to doubt, but that he wou'd have provided for every good Anſwerer, whereſoever he might be found; but he was under a neceſſity of going upon another and a narrower Foot; He was to conſider what might be ſtrictly neceſſary to lay the Foundation of the Deſign, and ſet the Work in motion on a moderate Bottom; and to leave it to Time, and the Prudence of good Governors, and the generous Hearts of publick ſpirited Men to finiſh and compleat the Superſtructure.

One thing indeed (which in my greateſt Oppoſition weigh'd much with me) deſerves particularly to be obſerved in the Propoſal; That there is an excellent Contrivance in it, to make all Money that ſhall be given to this Deſign a continually encreaſing Fund to all Poſterity. This is provided for, by laying up the Income of the whole Fund every tenth Year, and by adding to it the Money deſigned for the diſappointed Candidates, in all thoſe Years, in which for want of Vacancies, there ſhall be no Examinations for Fellowſhips.

This ſeem'd an advantage almoſt peculiar to this Scheme; and I believe it is a Conſideration that will in-

duce many to give to it, when they reflect, that their Money will continually grow, and do more and more good whilſt this Univerſity ſhall laſt, or Religion and Good Government be found among us. It might be added alſo here, that there is an equal regard to be ſhewn in the diſtribution of its Præmiums, to the moral Life and virtuous Conduct of the young Men in the Society, as there is to their Learning; ſo that Wickedneſs and Debauchery will be as much diſcouraged among them, as Ignorance and Idleneſs; and we ſhall by this means ſee their Morality, Sobriety and Modeſty, as much watch'd over and rewarded, as their Application to their Studies, and their diligent purſuit of Knowledge. This therefore ſhould certainly be remembred, as a Point that recommends the Propoſal to every ones Regard, who deſires to ſee our Youth Virtuous and Good, as well as Learned and Knowing.

In the mean time all the Subſcriptions that ſhall be ſent in to this Good Purpoſe, will be applied under the Direction of the Governours and Viſitors of the Univerſity, to the encouraging of all that ſhall diſtinguiſh themſelves by good Literature, and good Conduct alſo, (which is equally to be rewarded) as far as it will go; and if a Fund large enough can be procured, no doubt the Batchelors will not be forgot, if they be not conſidered as ſufficiently provided for, by giving Præmiums to all thoſe who diſtinguiſh themſelves by their Learning ſo far, as to ſit with Credit for vacant Fellowſhips.

As to the Objection, which I think I firſt ſtarted my ſelf, and which ſuppoſes that the Præmiums will be ſpent in Treats; I am aſſured that the Provoſt and Fellows have already reſolved that they ſhall not be diſtributed in Money but in Books (unleſs the low Circumſtances of the Youth make it neceſſary) which by proper Inſcriptions will be ſtanding Memorials of the good Conduct and Literature of the Perſon to whom they ſhall be given. And whoever will look into the printed Propoſal, will ſee, that it is there laid down, that either Books or Money ſhall be diſtributed among the beſt Anſwerers, as the Scholars Circumſtan-

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ces will make the one or the other moreEligible, and conſequently be apteſt to excite his Diligence.

There is another Objection I have often made and heard, (*viz.*) That many Parents will think their own Child deſerved a Præmium, and as many muſt neceſſarily be diſappointed, many muſt be diſguſted, and diſobliged; This may make Enemies to the Society, and perhaps produce Ill-blood and Diſputes in the College.

Now this I am alſo convinced will not be thought to carry any weight with it, if it be conſidered, that it can have no more force againſt the Præmiums propoſed by the Scheme, than it can have againſt the other Præmiums of Exhibitions and Scholarſhips, which have excellent Effects in this Society, and as the Objection cannot affect theſe in any ſort, ſo neither can it affect the Præmiums of the Scheme, they are all upon the ſame Foot, nor do I think it poſſible to aſſign a difference that can give the leaſt advantage to the Objection.

But it is urg'd further, that the Præmiums of the Propoſal will produce Envy, Reſentment, and Ill-will among the diſappointed, againſt thoſe who are Succeſsful; I deſire again to know whether this was ever thought an Objection againſt the Præmiums that already take place in this Society; If not, what is there ſo peculiar in the Præmiums of the Propoſal, (which are meerly an Improvement on the old Foundation of judgments at quarterly Examinations) that can poſſibly render the Old of great Service to the Society, and the New prejudicial and productive of Miſchief?

At this rate of reaſoning, which deſtroys all Præmiums whatſoever, the Uſefulneſs of all Preferments Eccleſiaſtical, Civil, and Military is taken away; for are not they to be conſider'd as Præmiums, and do they not produce Envy, Ill-will and Malice againſt the ſucceſsful; yet ſuppoſe them taken away, what a ſtagnation of all Endeavours and uſeful Induſtry muſt neceſſarily follow.

One

One Objection more there is which I never heard of till lately, and which I am told was made by one, who is confeſſed to have Parts and Underſtanding, and for that reaſon and no other it has a place in theſe Papers; He ſays, that by theſe Præmiums Literature will be found (in ſome ſort) confin'd to the Sons of the loweſt of the People.

The Force of the Objection (if I take it right) lyes here, *viz.* That a Gentleman's Son will not think it worth his while to contend for forty Shillings or three Pounds: That he will not exert any Induſtry extraordinary in hopes of obtaining ſuch a Præmium; and conſequently, that the Conteſt will lye entirely among the poorer ſort, who only will be ſtirred up to Induſtry extraordinary by it, by which means Learning (as the Objection ſays) will be found only among them.

Here it muſt be obſerved, that this Objection is in ſome reſpect really much in favour of the Propoſal; for it allows that it will occaſion, that among the poorer Sort at leaſt Learning will be encreaſed by it; and provided Learning be in honeſt Hands, I believe all that are unprejudiced will allow, that it matters not much who are the Parents that bring honeſt and learned Men into the World. *Horace* and *Cicero*, and a thouſand others, were not the leſs eminent or uſeful for being meanly born; nor did *England* or the *Reformation* ſuffer in the leaſt Degree on the Account that *Cromwell* Earl of *Eſſex* was the Son of a Blackſmith; or *Ireland*, that as good a Biſhop as any perhaps in the Chriſtian World was the Son of a poor Farmer. All Hiſtory both Civil and Eccleſiaſtical ſhews the greateſt Fathers of the Church, the moſt eminent Writers, the moſt extraordinary Perſons in all Times, in all Nations, in all Arts, have been meanly born. But I will not enlarge on this Point, becauſe I am as much of the Opinion as any one can be, that Learning appears to great Advantage, and muſt be of greater Influence, when it is found in a Perſon of Birth and Fortune; but pray are ſuch likely to be excluded by the Propoſal? I humbly conceive by no means;

means; forty Shillings or three Pounds in Money I own is not a Prize (as it is Money) altogether worthy of a Conteſt among Youths who are born to large Fortunes; but is there nothing elſe but Money in the Caſe? Or will half a dozen (or more) excellent Books, of the beſt Editions, with elegant Binding, and proper Inſcriptions, be a Preſent unworthy of the Acceptance of a Gentleman's Son? I am perſwaded that the Son of the firſt Man in the Kingdom would be pleas'd to accept of them, when given as a Teſtimony of his excelling in Induſtry and Knowledge: Is there nothing of Honour in ſo ſignal a Mark of Diſtinction? And have not the Youths that are well-born rather more Senſe and Thirſt of Honour (generally ſpeaking) than thoſe who are of lower Birth? I think a Spirit of Emulation is allowed to be generally inherent to generous Blood, and a Youth that has any Spark of ſo noble a Principle in him, will never give up his Pretenſions and Claim to honourable Marks of Superiority and Excelling: And as I am poſitively aſſured, that at this time, there are ſeveral among the Gentlemen *Commoners* and the *Penſioners* of Diſtinction, who excel moſt of their own Standing, ſo I make not the leaſt doubt, but that they will go on to maintain their Claim to thoſe Marks of Honour, which they ſo well deſerve.

And now after having, in the cleareſt Manner I could, ſtated the Caſe of the Propoſal, and anſwered all the Objections I ever once made, or could hear of againſt it, I don't think that any thing I can farther ſay can be very neceſſary; I would only beg of every worthy Spirit, under whoſe Conſideration this little Paper ſhall come, to lay his Hand upon his Heart, as I did, (and I hope with the ſame good Succeſs too) and ask himſelf the Queſtion, Whether a Propoſal that gives ſo fair a Proſpect of making our Poſterity more induſtrious, more active, more knowing, more virtuous, and more ſerviceable to their Country than otherwiſe they would be, is not an Object deſerving of their Attention, Encouragement and Aſſiſtance?

Whether

Whether a Sum of Money that would poſſibly be laid out upon an expenſive Entertainment of Friends, or perhaps ſometimes thrown away on an ill Run at Cards, or the ſupplying the Pomp of Equipage or a vicious Luxury, will not be moſt happily apply'd to the furthering an Affair, that by giving the faireſt Hopes of making able and uſeful Men more common among us, will cauſe our Country to flouriſh; and not only lay a fair Foundation for all the ingenuous Arts to improve upon; but what is above all, fix true Religion on the only firm Baſis it can have from Man, *viz.* the Virtue, Learning and Abilities of its Profeſſors.

Muſt it not be a ſtrong Inducement to beſtow a little miſerable deſpicable Sum of Money in this Way, when we reflect that the ſmall Proportion we give will continually encreaſe, whilſt the Good it will derive to our Poſterity and Country will keep pace with it, and conſtantly encreaſe in Proportion as the Fund riſes.

Let every Man of any Spirit or Parts imagine himſelf a Youth in ſuch a Society; let him conceive himſelf to have four Hazards in a Year, for a handſom Preſent of Books, or an honourable Certificate, teſtifying his Excelling among thoſe of his own Standing; and then let him ask himſelf, Whether ſuch Circumſtances would ſuffer him to be idle or irregular? Whether they would not rouze and ſtir him up (though he were naturally lazy) to aim at ſhewing himſelf one of the beſt Scholars in his Claſs; and to give the College and his Friends the beſt Proof, by his obtaining Certificates or Præmiums of his Parts and Diligence?

Let him conſider what Pains he would take ſooner, than lye under the Imputation of not deſerving a Præmium or Certificate in the whole of his Courſe thro' the Examinations of the College; how heartily he would work to avoid the Shame of being reproached by his Parents or Friends, that among ſo many fair Hazards of being diſtinguiſhed, he had never brought home a Teſtimony of his deſerving to be taken notice of; and on the other hand, how effectually a generous Mind and an

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able Underſtanding will be excited to exert it ſelf to the utmoſt of its Power, under the Influence of ſo agreeable a Motive, as the Hope of ſhewing to an affectionate and indulgent Parent, once or twice every Year, ſo ſignal and publick a Mark of diſtinguiſhed Merit.

Thus all the Hands and Heads and Hearts of our Youth will be ſet at Work; and nothing can hinder ſuch happy Induſtry to encreaſe from time to time, as the Fund encreaſes, or diſappoint our Country of a moſt glorious Harveſt, the Fruit of ſuch happy Labour, but the vileſt Selfiſhneſs, that fertile Parent of all the Evils we labour under! That Selfiſhneſs that will ſhew us to have leſs Love for *Ireland* than was found in *Cromwell*'s Soldiers! A Selfiſhneſs that will make us appear leſs than Men, whilſt the Heathens of *Greece* and *Rome*, acting from the contrary Principle, appear diſtinguiſhed as Heroes, as Creatures that ſeem now to ſtand in a ſuperior Rank of Being!

Let every Friend of our Country carefully reflect, as I did, on theſe few little Hints that are thus poorly and haſtily thrown together, let them reflect on many others of greater Weight, which their own good Senſe and generous Minds will ſuggeſt to them with infinitely greater Force, let them conſider how ſmall a Matter of Expence is expected from each of them, and how much Benefit will probably redound from the Fund they raiſe, to the whole of our Country: Let them conſider, if a few ſmall Objections, which the Prudence of the College will be able ſoon to remove, ſhould reſtrain their Charity from ſo good a Deſign; let them conſider who it is will be ſorry, and who will rejoice if this Affair ſucceeds, (as it certainly will) and in which of thoſe Parties the Sectaries, the Deiſts and Papiſts will be found: In a Word, let them conſider the true Uſe of their Wealth and Fortunes, the true Intereſt of their Church and their Country, and their own true Intereſt as Men and Chriſtians in this World and the next; and as their natural Generoſity of Mind ſhall direct them, let the *Propoſer*'s *Scheme* be aſſiſted or encouraged by their Subſcriptions. For my part, I fairly

confeſs I am become an Advocate inſtead of an Enemy to the Cauſe, and will make the beſt Amends for my former unreaſonable Oppoſition, both by endeavouring to remove the miſtaken Prejudices of others, and (as far as a prudential Care of a large Family will allow me) by giving a better Proof than this deſpicable Eſſay, that I have entirely removed my own; and will appear in the Printed Liſt of Subſcribers with better Advantage than I have done here.

FINIS.